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The Classical Weekly

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RECENT TRANSLATIONS OF THE CLASSICS

(Especially in the Loeb Classical Library)

(Continued from page 147)

In the Loeb Classical Library, too, has appeared the opening of a translation of Pausanias (the first of six volumes), by W. H. S. Jones, of St. Catharine's College, Cambridge; it deals with Books I and II of Pausanias's description of Greece. In his Preface, Professor Jones states that he has been requested by the Editors of the Loeb Library to add a few notes, dates, maps, etc., to make the text more intelligible to English readers. Some of these notes have been printed at the sides and at the foot of the pages;

most of them, together with the maps and plans, are reserved for the Index, which it is hoped to make a "companion" to Pausanias.

The Introduction deals, among other things, with the style of Pausanias (x-xii); The Tour (xii-xv); Summary of Books I and II (xv-xvii); Greek Religion (xvii-xxv). Professor Jones describes the style of Pausanias as simple and unpretentious.

The matter of the work does not lend itself to literary embellishment, and, with two exceptions, the narrative unfolds itself plain and unadorned.

The two exceptions are that Pausanias often "indulges in curiously verbose and tortuous expressions to represent very simple ideas"; and his fondness for violent transpositions of words. He is careless also in the use of prepositions, with resultant ambiguity.

Professor Jones maintains that Greek religion consists of several different kinds of belief, with some of which the reader of Pausanias ought to be familiar. He then discusses three—ancestor worship, Orphism, and nature-worship (the deification of physical forces and physical impulses). In this part of the Introduction, on pages xxii-xxv, there is a discussion of the surnames of gods used by Pausanias. On page xxviii there is a bibliography of editions and translations. In this volume, however, there is no reference to other works on Pausanias. It is therefore worth while to call the attention of the reader to the fact that in THE CLASSICAL WEEKLY 7:138-141, 146-150, Professor Herman Ebeling, of Goucher College, published a very helpful study of Pausanias as an Historian. A very useful volume is that entitled Pausanias and Other Greek Sketches, by J. G. Frazer (Macmillan, 1900). On pages 1-159 of this book there is a valuable discussion of

Pausanias and his Description of Greece (this was originally published as the Introduction to Frazer's complete translation of Pausanias).

By way of specimen, I give Professor Jones's translation of 1.24.5-7:

Their ritual, then, is such as I have described. As you enter the temple that they name the Parthenon, all the sculptures you see on what is called the pediment refer to the birth of Athena, those on the rear pediment represent the contest for the land between Athena and Poseidon. The statue itself is made of ivory and gold. On the middle of her helmet is placed a likeness of the Sphinx—the tale of the Sphinx I will give when I come to my description of Boeotia—and on either side of the helmet are griffins in relief. These griffins, Aristeas of Proconnesus says in his poem, fight for the gold with the Arimaspi beyond the Issedones. The gold which the griffins guard, he says, comes out of the earth; the Arimaspi are men all born with one eye; griffins are beasts like lions, but with the beak and wings of an eagle. I will say no more about the griffins. The statue of Athena is upright, with a tunic reaching to the feet, and on her breast the head of Medusa is worked in ivory. She holds a statue of Victory about four cubits high, and in the other hand a spear; at her feet lies a shield and near the spear is a serpent. This serpent would be Erichthonius. On the pedestal is the birth of Pandora in relief. Hesiod and others have sung how this Pandora was the first woman: before Pandora was born there was as yet no womankind. The only portrait statue I remember seeing here is one of the emperor Hadrian, and at the entrance one of Iphicrates, who accomplished many remarkable achievements.

For purposes of comparison I give Frazer's translation of this passage (in Pausanias's Description of Greece, Translated with a Commentary², 1.35-36 (Macmillan, London, 1913):

. . . Such is their mode of procedure.

All the figures in the gable over the entrance to the temple called the Parthenon relate to the birth of Athena. The back gable contains the strife of Poseidon with Athena for the possession of the land. The image itself is made of ivory and gold. Its helmet is surmounted in the middle by a figure of a sphinx (I will tell the story of the sphinx when I come to treat of Boeotia), and on either side of the helmet are griffins wrought in relief. Aristeas of Proconnesus says in his poem that these griffins fight for the gold with the Arimaspians who dwell beyond the Issedonians, and that the gold which the griffins guard is produced by the earth. He says, too, that the Arimaspians are all one-eyed men from birth, and that the griffins are beasts like lions, with the wings and beak of an eagle. So much for the griffins. The image of Athena stands upright, clad in a garment that reaches to her feet: on her breast is the head of Medusa wrought in ivory.

She holds a Victory about four cubits high, and in the other hand a spear. At her feet lies a shield, and near the shield is a serpent, which may be Erichthonius. On the pedestal of the image is wrought in relief the birth of Pandora. Hesiod and other poets have told how this Pandora was the first woman, and how before the birth of Pandora womankind as yet was not. The only statue I saw there was that of the Emperor Hadrian; and at the entrance there is a statue of Iphicrates, who did many marvellous deeds.

To the Loeb Classical Library has been added also a translation of Clement of Alexandria, by Mr. G. W. Butterworth, Bodington Memorial Fellow of the University of Leeds. The pieces included in this volume are as follows: The Exhortation to the Greeks (the subdivisions here are as follows: Introduction, Description of the Greek Mysteries, Description of the Greek Gods, The Worship of Statues, The Witness of Philosophy, The Witness of Poetry, The Witness of Hebrew Prophecy, The Claims of Custom, God's Plan of Redemption, Final Exhortation); The Rich Man's Salvation; To the Newly Baptized. The volume, then, does not contain a translation of Clement's work entitled *Pedagogue or Tutor*, and his longest work, in eight books, *Stromateis* or *Miscellanies*.

The Introduction (xi-xviii) contains a brief account of Clement's life and works, as well as of the text adopted in making the translation. There is a brief Bibliography (xix-xx). A feature not altogether usual in books of the Loeb Classical Library is the Appendix, on the Greek Mysteries (379-390). The Mysteries, particularly those of Eleusis, are described, after which Mr. Butterworth discusses The Mysteries and Christianity (388-390). He maintains that Clement's attack on the Mysteries was in the main justified, and he holds that Christianity owes not a little to the Mysteries:

it did not refuse the help of any elements in current thought and practice by means of which its message could be presented in a clearer or more acceptable form.

Next we must mention the translation of The Speeches of Aeschines, by Professor C. D. Adams, of Dartmouth College; this also is part of the Loeb Classical Library. Professor Adams's studies in the Greek orators are well known. In the Introduction, vii-xix, there is a very interesting account of the life of Aeschines. Professor Adams does not believe that Aeschines was bribed by Philip (xii):

the conduct of Aeschines is entire explicable as that of a man of only mediocre political ability, flattered by his success as a public speaker and his rapid advance as a diplomat, and shrewdly used by Philip, the master of diplomacy.

The pieces translated are The Speech against Timarchus; The Speech on the Embassy; and The Speech against Ctesiphon.

As a specimen of Professor Adams's style, I quote his rendering of sections 180-182 of The Speech on the Embassy:

And first of all I pray and beseech the gods to save me, and then I beseech you, who hold the verdict in your

hands, before whom I have defended myself against every one of the accusations, to the best of my recollection; I beg you to save me, and not give me over to the hands of the rhetorician and the Scythian. You who are fathers of children or have younger brothers whom you hold dear, remember that to me they are indebted for a warning which they will not forget, admonished to live chastely through my prosecution of Timarchus. And all the rest of you, toward whom I have conducted myself without offence, in fortune a plain citizen, a decent man like any of you, and the only man who in the strife of politics has refused to join in conspiracy against you, upon you I call to save me. With all loyalty I have served the city as her ambassador, alone subjected to the clamour of the slanderers, which before now many a man conspicuously brave in war has not had the courage to face; for it is not death that men dread, but a dishonoured end. Is he not indeed to be pitied who must look into the sneering face of an enemy, and hear with his ears his insults? But nevertheless I have taken the risk, I have exposed my body to the peril. Among you I grew up, your ways have been my ways. No home of yours is the worse for my pleasures; no man has been deprived of his fatherland by accusation of mine at any revision of the citizen-lists, nor has come into peril when rendering account of his administration of an office.

(To be continued)

C. K.

A CLASSIFICATION OF THE SIMILES OF HOMER

(Concluded from page 150)

III. Similes Drawn from the Animal World

- A. From the Cuttlefish—Od. 5.432 ff.
- B. From the Earthworm—Ili. 13.654.
- C. From the Spiders' Webs—Od. 8.280 f.
- D. From Insects
 1. From flies
 - a. Swarming about milk pails—Ili. 2.469 ff., 16.641 ff.
 - b. Persistently bold in trying to bite—Ili. 17.570 ff.
 2. From cicadas—Ili. 3.151 ff.
 3. From locusts, flying before a fire—Ili. 21.12 f.
 4. From wasps
 - a. Guarding nests—Ili. 12.167 ff.
 - b. Pouring forth from nests—Ili. 16.259 ff.
 5. From bees
 - a. Issuing in swarms from hollow rock—Ili. 2.87 ff.
 - b. Guarding nest—Ili. 12.167 ff.
- E. From Fish
 1. Caught in meshes of net¹⁰—Ili. 5.487.
 2. Fleeing before a dolphin—Ili. 21.22 ff.
 3. Leaping on the beach—Ili. 23.692 ff.

¹⁰The word *fish* is not expressed, but implied. We do not read of the hunting net in Homer.